

RULES TO GET CHILDREN BY VWith Handsome-Faces :

O R,
Precepts for the Papists, that get Chil-
dren by book ; And for the Extemporary
Sectaries, that get children without book, to
consider what they have to doe, and look
well before they leape.

That so the Children of the papists may
not have such prodigious ill-boding Faces as
their fathers, who became so ill physiognomied, nor
only being crossed over the face in Baptisme, nor
the Children of the Sectaries, by outfacing men that
they had any Originall sinne at all, but also by
their ignorance in these Precepts, for
the begetting of children with
handsome ingenious features,
and *Symmetrical Limbes.*

Composed by *George Spinola.* K.

Published according to Order.

LONDON,
Printed for T. S. 1646.

CHILDREN BY

WILLIAM THOMAS FARRER



That to the Children of the British may
 not have their prodigious ill-fortune
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Compiled by W. T. Farrer

Published according to Order

London

Printed for T. S. 1846

Rules to get Children by, with handsome Faces.

Nature is now growne old, and stoopeth under the weight of time, she is not able to bring forth such delicate and perfect Births. as heretofore: she continues not as lusty and active, as at the first, and her Veines are not filled with that prolifike spirit to be dispensed to the Generation of many millions of severall Creatures. The Elements continue the same qualities, although not in the same degrees of purenesse and perfection, as heretofore. The glorious body of the Sunne hath beene observed to sinke two degrees more neere unto the Earth, then it was in the dayes of *Ptolomy*; And if the Sunne be subject to Diminution, we may well suspect indeed, that it is so also in lesse and lower Bodyes; and that there is an alteration and defect in the condition of Bodyes, over the whole frame and systeme of Nature. The Clouds doe forbear to raine downe their geniall showres; Neither is the Spring altogether so rich in her green plush; Neither doe the Flowres blush such perfumed fires, as in the first morning of the world. The Earth that was then a Garden, is now become a Wildernes. The Fire which heretofore was the mother of many Creatures, as the Salamander, the Pyrausta and others, is now grown quite fruitlesse and barren. The Ayre doth not bestow such a vitall and brooding incubation upon the Earth. Moreover this deformity, and decay, is not onely remarkable in the greater Microcosme of Nature, but in the lesse Microcosme of Man: The common age of man was heretofore, seven or eight hundred years, his stature large and proportionable to the yeares he lived: But alas.

*Where is this mankinde now, who lives to Age
Fit to be made Methusalem his Page?*

Man is now become but a Creature of a day, of a Giant he is shrunk into a Pigmei of a large Span; he is contracted into an Inch, and (which indeed is much to be lamented) he growes not onely dwarfish but deformed, and failes as much in his beauty as proportions. I thought it therefore not unworthy a Philosopher to inquire the reasons of this defect, and to discover some artificiall rules to relieve these saylings; and to make posterity beholding to me for their better

faces.

faces. But in all the observations of the physiognomies of Men, I have not found such ridiculous and strange deformities, and non-conformities; as in the faces and limbs of those who at this day are called Papists, and some are Sectaries; and therefore I must direct this discourse of Face-mending, most principally to those invincible Christians: who haunt Moore fields, Knockverjuce-lane, and other such obscure places; for they above all others, doe seeme to me to lay the fairest claime and title to this discourse. First, because the mistakes of Nature are not so preposterous, ridiculous, and enormous in the faces of any, as in theirs, and their children. Secondly, because some of the best rules of face-mending here propos'd, do worke principally by the strength and force of the Imagination; in which kind of Imagination they are known to have a greater share then of true reason, and a cleere Intellectual minde. Now lest any man should thinke that I offer at things impossible, when I promise rules to get Children with handsome faces; I will first shew that some Christian Philosophers have upon their honour affirmed, that it is possible by rules of art reduced unto practice, not onely to mend, but to raise even out of dust the Bodies of many vegetable and sensitive Creatures, which biddeth higher for the improvement of Nature, then my discourse of rules. Secondly, I will lay the foundation of my rules in the Scripture it selfe; that so, neither Papist, nor Brownist may suspect me to deliver traditions or ayery speculations, but convinced by the Truth may apply themselves forthwith to beget good and handsome faces.

It is reported of *Rhaphis* the great Philosopher of *Arabia*, and *Albertus magnus*, (and themselves doe in their writings intimate the same) that they did produce by art certaine little men, puppet-like, with all the Organs of a perfect man, borne by the ordinary course of Nature. *Paracelsus* (of whom *Erasmus* saith) that *multa invenit divinitus*, he found out many things by divine inspiration, confesseth boldly that he received that secret of producing little men by art given of God himselfe; and set:eth downe the way of proceeding artificially to that purpose in his first booke of the Nature of things. This being promised, we will now fall upon that part of naturall and most lawfull Magick, by which the Generation of Man may be increased and ennobled.

And in the first place, It is known to all sober men, that all Creatures

tures sensitive doe impresse into the thing, begetting that very affection which most prevaileth in them about the time of Generation. This is confirmed by the Patriarke *Jacob*, *Gen. 33. ver. 37.* where the whole story proveth the certaine effect of impressions taken from externall objects. In *Mesopotamia* and *Syria*, where the Patriarke *Jacob* was Sheepeheard; the heat of weather is excessive, the waters but few; and those for the most part in little pooles; therefore when the flocks came to the water wherein the Rods were layed, and looked upon them in the water to which they had an eager appetite; they did as it were with their eyes draw in, and drinke the shape of those Rods loved and desired by them, even in that love and desire of the water, and so conceived those speckled Births. And no doubt but that the like may be used to perfect the Generation of Man. Let this then, be the first Rule to the Papist. Take heed what affection prevaileth in thee, & what impression thou hast derived to thy self from outward objects, when thou art going about that *blandum mysterium*, as *Mercurius Tresmegistus* calls it. The toying mystery that makes the Father of a handsome or ill-favoured Babe. The Generation of Papists (though boasting of much knowledge) have been extremely ignorant in this principle: Their fantastickall bending and cringing to every picture when at any time they see them, and any occasion whatsoever; is enough at that time to make all their brood have shapes as disproportioned and irregular, as those rude appearances which we see in the clouds; which severall eyes do judge to be of severall formes. Yonder clowd saith one, doth look like a Pedler, with a pack upon his back; no saith another, It is a Catamountain with his heeles upwards. But this is not all; One in his lust thinks what a hard Lent, what a sad Ember-weeke he hath overcome; and now he will take his pleasure: And he begets a meager-Babe, with a moping look, enough to fright the Nuns from an austere life. Another being private with his she friend heares the officer, or peradventure the Informer knocking at the doore, his amazed minde turns up and downe, and runs into a thousand apprehensions, which way to save himselfe from being apprehended; and he begets a perpeuall walker whirling about, or a tub-preacher at the least: Another might possibly beget a Child with a handsome face, but being at the ruine of Charing or Cheap-side Crosse: they have carryed home some of the broken Images to their wives, and these being imprinted in their animall spirits,

Spiritus animalis being aptus ab omnibus rebus pati, as *Campanella* saith, instead of Children, they do bring forth imperfect unfinished things like to the fragments, and the ruines of those pictures, which they have preserved: And if any of them chance to have handsome Children, it comes to pass by turning over the Canon of the Masse, & the golden Legend; where they finde most beauteous pictures of I know not what confessours, Priests and Prebends, Nuns and Virgin Ladies; which do beget fine formes in their fancyes: A serious looke on the red Capitall Letters in the Masse Booke, may beget a Boy or Girl, with cherry cheeks and lips. But let them take heed for all the pictures in that Book, or in the golden Legend, must not be looked on with equall ardency of affection. Take heed of staring too wide upon St. Dunston, holding the Devill by the nose with a paire of Tongs, least immediately upon it thou mayst chance to get a Babe which may have more of the Devill, more of the Tongs, and Nose in it, then of Saint Dunston. There is a picture of a certaine Saint preaching in the water, with a little Mill-stone about his neck, by miracle to convert the Ethnickes, which did sling him so desperately into the water. This picture is by no means to be looked upon, least whiles the Imagination of this is fresh in the memory, the world should be afflicted with a prodigious opinion, which in time might induce a forme, and urge a necessity of preaching in the water with a Mill-stone about the neck, and so by this means the Univeristy Hoods might be quite out of fashion.

The objects of love and state doe leave deep Impressions upon the Soule, sometimes a Papist doth fall foule upon the picture of Judas and his Lanthorne; and when he comes home he doth report unto his wife, his zeale and valour, and then when his spirit is big and full of the action, he begets a Brat, with a great Judas Lanthorne-belly, which in time may be filled with as much Gut as the Fathers. Another falls upon the picture of *Luther*, a third upon *Calvines*, a fourth upon *Perkins*, and from all these first looked upon with hate, whiles the picture stands entire, and then with pleasure, when they are dismembred, strange unshapen figures are imprinted in the bloud, able to make all their posterity, Apes, Elves, and Hobgoblins. And thus I passe from the Papists to the Sectaries.

And in the first place, let no Sectary dare to enter the armes of his Mistress, before he be certaine, whether the malignant starres have lost their

their predominance in the Horoscope or no, but many times the extemporary devotion of those of the Family of Love, unto their Doxyes wil not allow them so much time as to catechise a Planet; & secondly, he cannot be convinced in his judgement, that the Starres have any influential power upon earth: And yet he shall finde that there was a Militia of them in Heaven, and that they fought in their orders against *Sysera*. And why may they not as well take up the Cudgels now to breake their Babyes heads, or cracke their braine, or spoyle their faces, and make them breake forth into very Mooncalfs, but rather then they should be quite ignorant in this rule, and fright the world with their Childrens ill portending faces, they are to be advised to convert some of our Astrologers, and late Sooth-sayers to be their supervisors, and to sit in councell on their wanton Stooles.

In the next place, a great care must be had of the continuall condition of promiscuous bloud, when the Beasts of all sorts do meet in Africk at the watering place, they engender with one another at randome: and by this means, Africk is alwayes full of strange and monstrous shapies. The heats of many of these Familists are known to be great, their Companies are full, and full of strange shapies, whether compared with others, or themselves; their watering places are few, and private; their meat is cheering, sublimitated Cockbroth, Ambergreece-Caudles, &c. Now if they should chance to mingle their loves promiscuously, which I will not say, as they interweave their opinions and beget Monsters; in reason, they may well vye with Africk for monstrous shapies, and give it three in seven.

The next Rule is, (in which both Papiests and Sectariens are to be advised is) they must not be too rash in the choice of a place for Familier congresse and collation of notes with their Mistresses. Place may conduce much to the temper both of the Body and Minde. A Child got upon a paire of stayrs is very likely to be crump shouldred, and (besides that) it may confesse the place of its originall by staring: An Orchard may conduce much to the green sicknesse: A dairy to a whey-beard: A Cheese loft to all kinde of obstructions. A Gallery to a long nose: A dull Kitching to the Love Hicup. If thy Mistris will stand a venney (rather then faile) against a Bean-stalke, canst thou thinke to beget any thing there, but an Arminian. If she be so comming on, that she wil allow thy Courtship even there where are nothing but Venice glasses and Urinals behinde her the Birth may
prove

prove an open transparent foole, and have the pissing Evill for ever.

The last Rule is to advise our Sectaries to leave their preaching, and to fall unto their Trade, if they meane to get Children with handsome faces, and proportionable limbs. They ought to forbear all high speculations, which doe render their weake spirits like a skeyn of ravel'd Silke, which is hardly evolved without snapping, tearing, and a thousand knots; and their spirits being so intangled and perplexed, and attenuated into single threads, their Children must probably have such long thin and narrow faces; that a man even with that face, instead of a stick, might thrust paper into the hole of an Elder Gun. Much more may be sayed on this argument of Sectaries face-mending: but if these precepts already given doe not reforme their faces, I doe beleeve that the Honourable Worthies of the high Council of Parliament will take care to reforme their manners, and that some speedy course will be taken to convert their hearts in errors of opinion, which indeed will be a good way to redresse the absurdities in Nature, and the disproportion of their faces.

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